1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

misdemeanour during the festival. Again, the latter may be regarded as more secular than the former: at the festivals of the village-deities the members of the village take a vow in the name of god to keep the rules and restrictions, whereas at the harvest festival no such vow is taken.

At the end of the harvest festival there is a village dance (*ūr kōlu*) in which all the adult males in the village have to take part; and on the following day, or two days later, there is a dance for the entire *nāḍ* to which every village belonging to the particular *nāḍ* sends its representatives. Each village makes a special point of sending its best dancers to the *nāḍ* dance.

The village dance is followed by a collective hunt by the villagers. (A collective hunt may also be organized by a *nāḍ*.) Every adult male in the village is required to be present at the hunt, and a successful hunt implies a co-ordination of the activities of numerous individuals. Lack of proper co-ordination has to be paid for with life or limb.

The festivals of village-deities, the harvest festival, and the festival of arms all terminate with a dinner for the entire village (or *nāḍ*). The boar that is killed in the collective hunt is cooked on this occasion. If the game is not enough to go round, then one or two domesticated pigs or goats are slaughtered in addition. Each house brings its own cooked rice-flour to the dinner. The headman selects five men to serve food to the men.

The men bring halves of coconut shells or leaf-cups for liquor: a young man is given only one cup of liquor while an elder is entitled to more. The singers get an extra share of meat and liquor. The Poleyas do not sit with the rest, but are given a quantity of meat and liquor which they consume by themselves.

Both the village dance and the village hunt stress the unity of the village. In the case of the village hunt, there is the additional element of the threat of danger from the boar or tiger or other wild animal. The village dinner is rightly called *ūrormé* or 'village harmony', as it maintains and increases the harmony of the village.

IX

Like the village and *okka*, the *nāḍ* is a real social unit and not a mere administrative division imposed from above by the Rājas. In fact, before the political integration of Coorg by the Rājas, the maximum political unit seems to have been a union of two or three

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

176 177 In Coorg, Shasta is referred to as Ayyappa, or Sārtāvu, and he inhabits the jungles in which he wanders at night with his favourite pack of dogs. At night, in the jungle, he can be heard whistling to his pack. Votive offerings of representations of dogs and bows and arrows are made to his shrines. Some jungles are reserved for Ayyappa exclusively, and nobody may hunt or cut down trees there. Coorgs do not hunt on Wednesdays and Saturdays because Ayyappa hunts on those days. Formerly, liquor and fowl were offered to him by Coorgs after a successful hunt. At some Ayyappa shrines non-vegetarian offerings are made, whereas at others only vegetarian offerings are made. Brahmins are usually priests at the latter shrines.

[224] [551] Coorgs are fond of hunting, and every ancestral house has a pack of dogs which accompany their master during hunting. Ayyappa is extremely popular with Coorgs as the deity presiding over hunting, and very many Coorgs are named after him. His Sanskritic ancestry is not, however, recalled frequently.

Another Sanskritic deity who has undergone modification in the process of becoming acceptable to his devotees is Subramaṇya, who is, in Sanskritic mythology, Skanda, the warrior-son of Shiva. But, as we have earlier mentioned, in Coorg and in the Tuḷu, Kannaḍa, and Telugu countries, Subramaṇya is identified with the cobra which is regarded by orthodox Hindus as a deity. Ant-hills inhabited by cobras are worshipped at Subramaṇya's festival.

177 779 793 The absorption of local cults, rites, and beliefs colours everywhere Sanskritic Hinduism, which varies, in certain particulars, from one local area to another. The initial synthesis usually makes easier the later complete absorption of the local phenomenon in Sanskritic Hinduism.

In this connexion it is instructive to consider the attitude of the Brahmin, the representative of Sanskritic Hinduism, to the village-deities. His attitude is not something fixed and unalterable. It varies from region to region, village to village, and, frequently enough, from deity to deity in the same village, but when we consider a number of instances his varying attitudes fall into a pattern.

It was remarked earlier that the Brahmin priest of the Kaḍupālappa (Krishṇa as churning buttermilk) temple does not have any duties at the Kĕtrappa temple. But such complete non-co-operation

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

he had put away at the beginning of the rainy season. The break in the continuity of the relationship between a man and, say, his gun, creates some 'awkwardness' and so the weapons are worshipped before being used. Later, a collective hunt is held.

The Kaṇiya astrologer decides what periods of time are auspicious for worshipping the weapons and for cutting branches of the *poyyakaṇé* tree. He also decides when the village or *nāḍ* should have the collective hunt, in which direction the hunting party should go if they want the hunt to be successful, and, finally, the man who should lead the hunt.

The branches of the *poyyakaṇé* tree are used for making barriers which are erected in the rice-fields a few weeks after the end of transplantation, in order to catch the small fish which abound in the waterlogged fields during this part of the year. These fish are regarded as a great delicacy, and catching them is a favourite sport. An improvident man is described in a proverb as one who lives on fish caught in the fields and on rice borrowed from neighbours at a ruinous rate of interest.

The weapons are cleaned and kept either in the sacred central hall or in the south-western room. They are marked with sandalwood paste. (Some Coorgs, like Brahmins on the western coast, mark their foreheads with sandalwood paste before worshipping a deity.) The weapons are worshipped with flowers, and a favourite flower used for worship on this occasion is the *tōku* which derives its name from the fact that it looks like a gun. Curried meat and cooked rice-flour are offered on plantain leaves to the weapons.

After dinner, the men put on their gowns, and assemble in the south-western room, or central hall. The head of the *okka* hands over to each his weapons and the latter salutes the former after receiving his weapons.[1] The headman says, as he stands over the weapons, 'Fight a tiger and boar by stepping aside the charging beast [i.e. avoid standing in the direct line of the charge], do not underrate your enemy, fight him face to face, stand by your friend, be obedient to the king, and do not forget God.'

The headman of the *okka* feeds the domestic dogs with cooked rice-flour. Then, just before the men of the *okka* leave the house for the village green he says, 'Let the horned deer and tusked boar cross my path.' Finally, he fires a shot in the direction of the jungle.

[1] A boy who is old enough to hunt receives his first gun on this occasion.

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

Several competitions are held on the village green. The men are asked to shoot at a target (*kuri*). A variant of this is shooting at a target while running (*ōṭu boḍi*). Three stout plantain stems are planted very close to each other and men are invited to cut through them with one stroke of the Coorg sword. Coorg youths struggle for the possession of a coconut (*téngé pōré*). There is a high-jump competition, and then there is a form of putting-the-shot: the competitors are required to throw a round stone backwards over their heads. He who throws it farthest wins.

All the adult males in every *okka* in the village or *nāḍ* have to co-operate in the collective hunt that is held after the 'festival of arms'. Each *okka* takes its dogs to the hunt. Every *dog* gets a portion of the meat of the animal killed. Every man taking part in the hunt gets a share, and those who hit the game first and second get an extra share each. He who first hit the game is also entitled to the animal's head, while the one who was the first to touch the killed animal's tail is given one of the front legs in addition to his ordinary share.

A man who shoots at an animal must not only hit it, but must draw blood as well. Blood, in this context, is referred to as *nambigé*, which means evidence. Failure to draw blood is punished: thorns are drawn across the bare buttocks of the unfortunate hunter before the assembled members of the hunt.

It was mentioned earlier that a man who killed a panther was entitled to have *nari mangala* performed on the village green, whereas he who killed a tiger was entitled to have it done on the *nāḍ* green.

It was pointed out earlier that Ayyappa, the son of Vishṇu and Shiva, becomes the hunting god *par excellence* in Coorg, roaming the forests at night, whistling to his pack of dogs. Vows are made to him before a hunt, and offerings of clay images of dogs and horses are made before his shrines in the jungle.

The general preference for the martial way of life expresses itself in belief, ritual, and myth. For instance, the Sanskritic belief that an eclipse is caused when the serpent Rāhu tries to devour the sun or moon provides the basis for a characteristically Coorg story. A one-eyed cobra lived in an anthill and near by was a creeper which had put forth an enormous gourd in which lived a hare. A strong wind blew the gourd off the creeper, and it broke when it hit the ground, setting the hare free. The cobra went after the running hare,

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

Hunting and Fishing

The Coorgs have been skilful hunters, and still keep up their hunting habits. Their chief weapons were the gun and the big knife in addition to the small handy waist knife. They no longer use the bow and arrow, or the sling. The long matchlock gun has gone out of use, and the wealthier Coorgs are now equipped with English guns and rifles of the best kind. The big broad-bladed curved Coorg knife, *odikathi*, is a most formidable weapon in a hand-to-hand fight. The bulk of them hunt partly for sport, and partly to supplement their vegetable diet. Pigs are coursed with dogs, brought to bay, and killed with spears, which are short, heavy, and broad in the blade, or with ordinary fighting spears. Old boars fight fiercely, and hunters are sometimes wounded or killed. Most animals are trapped. When they go hunting in a party, they have dogs which are set on tracking. When they bark, and the hunters approach, the animal is disturbed. It tries to run away or charges them. In the latter case they aim at the animal with guns and kill it.

In their spare moments the Coorgs fish in streams, rivers and tanks. They use nets. The ordinary one is the *thaduvala* which is spread across the stream to prevent fish from escaping. At a distance of about a furlong, they spread another net so as to drive the fish within the net. When the nets are brought closer, many fish are caught by hand. They use also another net known as *beesvala* by which they catch fish by shooting and throwing baits.

Dietary

The Coorgs have an abundant variety of food materials. They eat pigs and goats. Their chief article of food is rice, and on festive occasions cakes and sweetmeats are prepared. Earthenware vessels are used. Their kitchens are remarkable for the cleanliness of their cooking vessels in use which are in charge of the cook. Like their Hindu sisters, the Coorg women attend on elderly members before they take meals. Before serving the meals, a little of the cooked food is offered to the family deity at the Kanni-kombare. They take an early breakfast of rice seasoned with curds and pickles. A substantial meal is taken at noon with rice and curry. At 3 p.m. kanji is again taken, and in the evening a hearty meal of boiled rice with vegetable and meat curry and other condiments. Toddy tapped from the bastard sago palm, arrack and a kind of beer made of fermented rice, brandy are the usual beverages. Of late European liquors have become common beverages at festivities.

Coorg Hospitality

The Coorg women deserve much for their industry. They rise very early, clean the kitchen, and do all kinds of work. They bear the

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

it is an unsavoury pet, and its capricious and vindictive temper, when getting old, render it a dangerous playmate for children. 136*

The grey or Hanumán monkey (Semnopithecus entellus, Duff)—*Kg.* Kódo—prefers a more open country and does not shun the neighbourhood of native dwellings, where there are Upali trees of the fruit of which it is very fond. Troops of them may sometimes be seen on an open glade near a large tree, gambolling unmindful of the passing by of a native, but quickly disappearing in the dense foliage on the appearance of a European, chattering all the while with their little ones, whose frightened expression is pitiful, clinging to their sides. This monkey is considerably larger than the former species and has a long tail, which is of service in gymnastic feats on slender branches. Its face is bare and rather reddish. It is more docile than the black monkey, but when big more vindictive and dangerous. A case happened in Mercara, where one of these monkeys attacked a baby in its cradle and might have killed it, but for the timely arrival of the parents.

The brown monkey—*Kg.* Mucha—is only found in the Mále-kádu and eagerly hunted by the Coorgs, who eat its flesh roasted and in curry, and consider it a great delicacy. A soup made of its flesh is given to sick and weakly people. When full grown, this monkey is in a sitting posture about two feet high; it has a long tail, a light grey face and chest. It is never kept as a pet by natives. Of the skin of all the three named species the Coorgs make their tom toms or drums. [224] [262] [237] [534]

A little animal of the Lemur kind is the slender *Loris* (Loris gracilis. Linn). The Coorgs call them Chínge-kúli or devils of the Chínge or soapnut shrub which grows all over the central and northern plateau of Coorg. Its silent and slow gait, its thin limbs, its closely set and large protruding eyes and pointed visage are enough to frighten on a sudden en-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

*136 counter any one, who has been attracted by its peculiar noise. It is covered with a light brown woolly fur, whitish beneath, and lives chiefly on fruits, but is not frequently met with. When unobserved, it moves about the tree in a lively manner, but quickly escapes on being noticed.

There appear to be but two species of *Bats* (vespertilio), which are however very common in Coorg houses and temples and on the sago and plantain tree. Their flesh is considered very strengthening, and in cases, where Europeans would give cod liver oil to a delicate child, the Coorgs administer a roasted bat.

Of the *Carnivora* there are many representatives foremost the *Royal tiger* (felis tigris) which in former days was much more numerous all over Coorg; but even now it is not scarce, though he seldom attacks man. The large game of the jungles and the herds of cattle roaming about satisfy his appetite. During the reign of the Coorg Rajahs there were annual tiger hunts and Linga Rajah seldom killed fewer than there were days in the year. He was fond of these animals and kept some about his palace as pets. An amusing story about these royal pets is told by Captain Basil Hall, who visited this prince in 1813: "On returning" he writes, "to the great square in the centre of the building (new palace in Mercara) we found 3 chairs placed for us on Turkey carpet, spread on the ground in the open air. The Rajah took a seat and made me come beside him, after placing his son, a nice little boy, nine or ten years of age, on my right hand. This young fellow was gaily dressed with a large overspreading turban. A dark circle about the tenth of an inch broad, was painted round each of his eyes, which gave him a strange staring look; and on his cheeks, brow and chin were placed small black marks, or beautiful spots about twice as large as the head or dot of a note in music.

"The whole area of the court was now begirt with soldiers,

[Errata: This should read "beauty spots." See Corrigenda sheet, Cat. 116, p. 493 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

courtiers joined in the mirth and the whole quadrangle rang with mixed shouts of the soldiers, the growl of the bear and the roar of the tiger. Of all the parties in this singular concert, the tiger appeared to be the most discomposed. His eye flashed fire, his tail waved from flank to flank in the most ominous style. I thought at one time, this was to turn out no laughing matter; for, if the angry animal, when at length he lost all patience, had taken a direction towards us, he might have demolished the dynasty of Waleer, or at least made a vacancy for an officer in his Britannic Majesty's Navy. Fortunately he chose exactly the opposite course, and running furiously across the court, made a flying leap right into one of the low windows of what the Rajah called his English drawing room. The glass and framework of the window were of course dashed to pieces in a moment and the pianos, pictures and book cases must have soon shared the same fate, had not the tiger's progress been checked by the weight of the wretched bear, which hung outside, half way between the window sill and the ground, somewhat after the fashion of the golden fleece over a mercer's door. The tiger we could no longer see, but we could hear him smashing the furniture at a great rate. He was afterwards secured and sent to the rear."

After a successful hunt for a tiger, the natives form a procession and carry the carcass with the band of tomtoms to the mandu or village green. The heroes of the day are the man who shot the beast and he who first touched its tail, a feat which used to be rewarded by the Rajah with the present of a silver bangle. The carcass is then raised on a wooden frame, and according to time-honored Coorg fashion, the lucky sportsman is to be wedded to the departed soul of the tiger and may thenceforth wear the honorable gala-mishi or grand mustachio in Rajah's fashion. In May last such a ceremony took place in Mercara on the occasion of

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224 554 588 C. Cariappah, the Subadar of the taluq, having shot a tiger. Under a screen, on a wedding chair, his face towards the carcass sat the hero of the day, clothed in Coorg warrior costume and covered with flower wreaths and gold ornaments. Behind him stood his armour-bearers, in front the sacred house lamp on a heap of rice, poured into a brass dish. First each [431] member of his house, men, women and children, then all his [574] friends, one by one, stepped up to the bridegroom; strewed a handful of rice from the brass dish over his head, gave him from a brass vessel a sip of milk to drink and in making obeisance, dropped a silver coin into his lap. This money is given with a view to defray the impending expenditure on a sumptuous dinner, given to the whole company. A Coorg dance round the tiger concludes the tamásh and the night wears away with singing and feasting.

*136 [654] Government has now fixed a reward of Rupees five for the destruction of a tiger and Rupees three for that of a cheeta; but the unmutilated skin with the claws has to be delivered to the Sirkar. The height of the tiger varies from 3 to 4 and his length from 6 to 7 feet to which 3 feet may be added for the length of the tail. His weight is from 250 to 400 lbs.

[301] [789] [825] Sometimes one sees children with the ornament of 2 tiger's claws, joined together by silver or gold and suspended round the neck. This charm is supposed to keep off the evil eye. The age of a tiger is said to be ascertained by the number of lobes of his liver, one lobe being added every year!

The cheeta (*Can.* kiruba) or panther is more common than the tiger. It is a very destructive beast to smaller domestic animals. In his depredations he is a coward, chiefly attacking his prey by night and fleeing man, if unmolested. [554] Upon the destruction of a cheeta by a Coorg, the same festivities, as on the tiger hunt, take place, but there is less honour to the sportsman. The skin of the cheeta is spotted with

[Errata: this should read "claws" See corrigenda sheet, Cat. 116, P. 473 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

classes are fond of its flesh and the poor animal is pursued on all sides by man and beast. It is caught in nets and traps. Rabbits thrive very well and are frequently kept in houses.

There is one kind of porcupine (*Can.* mullu-handi i. e. thorny pig) which like the mungoose lives on shrubby Bâne land, and is hunted for its flesh by smoking it out of its holes or by shooting it. The quills are thrown away; for the natives believe, that, if kept in the house, their presence will occasion quarrels amongst the inmates. In the Ghats one may occasionally observe the destructive operations amongst the ant-hills of the Badgereit or scaly ant-eater (Manis pendadactyla, *Can.* chippina-bekku i. e. scaly cat). Its flesh is eaten and its scales are used as the supports of fiddle and harp strings.

Homebred horses there are none in Coorg, except those wretched Tats, which are kept by Mussulman residents for carrying loads; but "Young Coorg" is fond of smart Pegu ponies or the powerful Kandahar horses. The damp monsoon climate is, however, not conducive to the health of well bred horses, especially new arrivals from a drier country. The Pegu pony is best suited both to the climate and hilly country. The washerman's donkey and the hybrid goat stand the climate equally well, but sheep do not thrive, except in the eastern districts. The long continued rains and the droughts during March and April which are incidental in these months, are unfavourable to the breeding of horned cattle; but, with proper housing and with an economical saving of the decaying grass, that is annually swept away by the jungle fires, and that should be stored up as hay for stall feeding, the Coorg cattle might be greatly improved. Little care, if any, seems to be bestowed upon the selection of bulls for breeding purposes; beasts of every description and age run promiscuously in the herd, and as there is no check by separating inferior bulls or emasculating them, the progeny must deteriorate. In the Kanawe districts, cattle of the finest des-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

*136 real foes, never turning to bay, as long as he has moving
[224] space before him. Bison shooting is a favourite sport, both amongst Coorgs and Europeans.

231 The domesticated buffalo (*Can.* male: kóna; female: yemme) thrives very well in Coorg, but the existing breed is an inferior one; however, some Gaulikas from Dharwar have lately introduced a much larger and more powerful kind which will gradually improve the native stock. Buffaloes are more numerous in the woody districts especially in Kiggatnád and wherever there is marshy land, which is most congenial to their amphibious habits, as they delight during the hot hours of the day in seeking refuge against heat and flies in stagnant pools, where they wallow with supreme gusto with only their noses above water. Buffaloes are a treasure to the farmer; their strength qualifies them for the plough, for the threshing floor and for carrying burdens; they yield more manure and twice the quantity of milk of a common cow and of a far richer kind. With such a list of good qualities one may feel inclined to overlook the extreme ugliness of the beast. It is a bulky, clumsy animal of a greyish colour, with long, annulated horns, lying generally on the back of its thick-set neck; its stupid, motionless look, combined with its gurgling bellow, render its presence unwelcome, though it has nothing of the vicious temper of the hill buffaloes of the Todas.

*136 Of the deer-tribe there are several representatives in Coorg: the samber, spotted deer and jungle-sheep.

The samber or elk, (*Rusa Aristotelis*; *Can.* kadave) is a fine large animal with antlers of great size, resembling those of the stag. It is more frequent in the great mountain forests. It is not gregarious and ruts and drops its horns in spring. The spotted deer (*Axis maculata*; *Can.* sárga) haunts thick
[231] jungles in the vicinity of water. It is timid mild and easily domesticated, an elegant pet whilst young, but becomes rather mischievous with age, as it not only butts at children, but

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*136 "Rogues", are supposed to have been driven from the herd, to which they dare not return, and in consequence become furious in the highest degree.

[224] Elephants in Coorg are caught in pits, covered over with a slight framework to conceal them and placed accross the paths which the animals frequent. It is however no easy matter to beguile the sagacious creatures into this kind of [231] trap. If caught young they are easily tamed, but when of maturer age, a year and sometimes two are necessary to bring them into subjection. There are now no tame elephants kept in Coorg, but the Rajahs used to maintain many. Wild elephants are now far less numerous and the periodical elephant hunts less productive, though the Coorgs like true highland-[56] ers are as eager for sport as ever. The indiscriminate slaughter of these useful beasts has however been forbidden by Government, and they are now only caught alive.

175 224 There is a granite slab in the Superintendent's Cutcherry in Mercara with an engraved record of a grand elephant hunt in the beginning of the reign of the late Rajah, which may well excite the jealous astonishment of modern Nimrods. The facts divested of oriental flourish are simply these: In 1822 the ryots complained of the great destruction of their fields and houses, caused by numerous herds of elephants, when the Rajah, "recollecting that it was the duty of a king to destroy the wicked and assist the helpless," resolved upon a wholesale destruction of the beasts and within 38 days he killed with his own hand 233 elephants and his soldiers caught 181 alive! Well may he exclaim in conclusion: "Is this not a great wonder, that men caught elephants alive, as if they were mice, and killed herds of them by using their seven weapons with the destructive force of roaring thunder?"

*136 The *Ornithologist* not less than the Botanist finds in Coorg a fruitful field for his researches, for birds of almost every tribe are plentiful throughout the country. The Mysore Museum

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

the house or by a visiting neighbour whether male or female with great respect. The young man lays aside whatever burdens his hands, puts off his shoes and with folded hands first raised to the forehead, bows down and touches the feet of his senior, who lays his hand on the young man's head pronouncing a blessing, when the youth rises and repeats the ceremony to others.

The Coorgs are a hardy race and bear with fortitude a great deal of hardship, especially during the monsoon, whilst engaged with their rice cultivation. Exposed to wet and cold and often prostrate with fever, they soon regain their strength and old men and women of 70 or 80 years are not uncommon amongst them.

In the times of their Rajahs, during their wars with the Mysoreans and Malabars and in their marauding expeditions the Coorgs proved themselves brave soldiers and were dreaded for their fierce intrepidity; but their strength lay especially in their mountain fastnesses and behind the shelter of their native woods and the formidable breastworks extending for miles along the crests of hills. Since they have come under the rule of the British Government their warlike spirit has found no scope; but they are still a brave and manly race, who in time of need would doubtless stand by their new rulers with devoted loyalty. At the hunt of the tiger, the bison or the elephant no true Coorg shirks the dangerous sport; but with nerve and coolness and wary cunning he will dodge the advancing beast and with keen eye and steady hand fire at him at close quarters.

The intellectual and moral faculties of the Coorgs have for ages been neglected, and consequently up to the present day they are both ignorant and superstitious. The worship of demons and of departed spirits has usurped among them the worship of God. Charms and sorceries abound all over the country. Disease among men and cattle is readily ascribed to the curses and witchcraft of enemies.

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527 On the following morn-
224 ing the youths assemble for a hunt in the forest, belonging to the village. Whatever game is brought down, is divided by the huntsmen in the following manner: the man who has killed the animal, receives a hind-quarter and the head, the rest belongs to the company. This day is followed by a great hunt of the whole Nádu, a repetition of the village-hunt, on a larger scale. The Keilmárta, to the taste of young Coorg, is the most glorious of all the festivals.

5. RELIGIOUS OBSERVANCES AND POPULAR SUPERSTITION.

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The previous description of familiar and popular Coorg life would be incomplete without an account of other *religious observances*, if such a name may be given to the lowest degree of superstitions, which take the place of the worship of God among this rude race.

a. The sanctuaries of a Coorg community.

Instead of a general description, a short sketch of the village "Arméri" in Beppunád, the centre of Coorg life, may serve as a specimen.

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Arméri numbers only 25 Coorg houses, but is richly provided with idol shrines. First a Bhagavati temple in charge of Brahmans. In connection with this kind of worship there is a Mahádéva temple, and two Lingas in the jungle, which receive regular púja. Also two sanctuaries of Ayappa (the Shani, Saturn Pán? of Hindu mythology) have Brahmans for priests. Ayappa (Lord) is quite naturalized among the Coorgs.
[776] He is the great forest-god, a mighty hunter, to whom models
[532] in clay of dogs, horses and tigers are offered in abundance.
[793] In these observances the whole community joins under the
superintendence of Brahmans. There are besides six places
[782] in which Chámundi or Raktéshvari (names for Párvati, Shiva's

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

furnished, in the English style, with beds, tables, card-tables, writing boxes, chairs, chandeliers, settees, etc. etc. And there is an old butler of my early Vellore friend, Colonel Ridgway Mealay, and a dozen active servants, who very speedily produce an English breakfast or dinner, served up on handsome Queen's ware, with every kind of European liquor; and what is even still more extraordinary, the cook bakes good bread!

"After all our exertions of this day, it may readily be supposed we slept soundly; and on the morning of the 23rd rose betimes an usual, a custom which I most strenuously recommend to all young men doomed to spend any time in the East, and went to visit the Rájah's stud and elephants; and amongst the latter found a young white one, about two years old, most perfectly formed, with flaxen hair, light eyes, and fair skin. Of these animals, as his country abounds in them, he has great abundance. After breakfast, we were astonished by a visit from the Mahá Swámi, in state. No longer disguised in an European dress, he appeared in his native robes, richly decorated with jewels; and *certes*, in my eyes, he appeared a much handsomer man. He sat a few minutes, and then told us that he had received intelligence of a wild elephant, and would, if we pleased, accompany us to go and shoot him. To us, this was the most acceptable offer he could have made. We retired to prepare ourselves, and our shooting apparatus; and, on our return from our own rooms, found his Highness ready, with elephants and attendants. Away we set, the Rájah himself driving the one I rode, sitting across its neck, with a hook in the right hand and a knife in the other, to cut down any small branches of trees likely to incommode me in the excursion. 'Such a man,' thought I, 'at the head of his followers, must be invincible.' So perfectly different from the effeminate grandeur of most eastern

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

potentates.* Arrived at the spot, which was only about a mile off, we dismounted, and, while the people were preparing seats on trees for our reception, amused ourselves shooting arrows at a mark, in which, as usual, the Rájah beat us hollow. When all was ready, each climbed his own tree, the Rájah between us, and sat in a snug little wicker-box with three guns of the Rájah's each, and two of his eunuchs to load our pieces. The Rájah had a single rifle carrying a twelve ounce ball, and two double ones, of one ounce each....The creature rolled over instantaneously, carrying away several small trees, as he extended his enormous bulk upon the ground....It stood ten feet high, and was in excellent condition; the tusks were two feet outside, and nearly three feet long when extracted; and the length of the body was very nearly the same as its height.....Here, supposing our day's work was concluded, we proposed to take leave, but we were yet to learn something further of the kind attentions of this excellent Prince. He told us, that having kept us so long from our own tiffin, it being then three o'clock, he had ordered a dinner to be brought out for us; and, to our surprise, we found a small house built of leaves, a table and chairs, a dinner, consisting of pillawe, mutton cutlets, curry, &c. all ready for us. Nor was this all: the Rájah followed us in, and begged us to excuse him, as he was not very well; but left his servants with guns, powder, shot, &c. and four elephants, desiring us to amuse ourselves after dinner as we pleased. We accordingly dined, and then beat a thick jungle for game, though without success, it being the dry season, when they retire into the most inaccessible parts of the mountains. At five P. M., we returned to our palace, well satisfied with the adventures of the day.....On the 25th of March, we

175 ✱ 643 ✱ 648 ✱ 224 ●

175 ✱ 643 ✱ 648 ✱ 431

* Sorry shall I be, in the sequel, to reverse this most delightful, though airy vision; but truth, with me, is the first maxim, and it will force me to dispel the delightful romance which was here intruded on us by the most plausible appearances.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

*175 *643 †648 The sequel may as well be anticipated here, to connect the whole in one. A few months after, when in my own house at Bangalore, I was surprised by the sudden appearance of Mahomed Sahib, extremely emaciated, ill-dressed, and with a picture in his hand. He threw himself at my feet, and told me I have saved his life, that the Rájah had given him four months' leave, and desired him to carry his picture to me, in proof thereof. I refused it, however, when he told me he had returned a beggar, being stripped of every thing at the last barrier; but that he never would return. I saw him in a good place, shortly afterwards, well and happy. The Rájah, Lingrájender Wodeer died in the year 1820, and was succeeded on the Musnud by his son, whom I had seen an infant in 1810. I have heard of no cruelties committed by the present Mahá Swámi, who is described as a mild, inoffensive young man. [491] The English have had, however, little or no intercourse with that country, since 1811, a road being opened through Wynád to the Malabar coast, and a capital ghaut made by our own pioneers. [224] [136] I have omitted to mention, that as this country abounds with royal tigers, it is absolutely necessary that they should be hunted every season, and the former Rájah seldom killed fewer than there were days in the year; and invariably gave a gold bangle to the first man who should touch the tiger, after he had fired, which must make brave soldiers."

*175 *643 The above extracts give a tolerably correct idea of Lingarájah's character and of the state of Coorg from the death of Vírarájendra to the deposition of the present ex-rájah in 1834. Vírarájendra was impelled to deeds of blood by a naturally savage temperament, hardened by habits of internecine warfare in which he was engaged almost throughout life, and inflamed towards the end of his career by paroxysms of the darkest suspicions, and a melancholy ever hovering on the brink of insanity. His brother, Lingarája, had none of his redeeming qualities. His cruelty was without excuse. He